2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

ward to Mothe, where they awaited a good wind. The trip to Tonga took about three full days. Semitchi remained for two years in Tonga and then returned to Lau on the cutter *Nakau*.

Woodwork

Wooden bowls

The islands of Kambara, Fulanga, and Ongea produce most of the wooden bowls (*kumete*). They are made only by carpenters. The bowls are cut from a solid section of greenheart with metal-bladed adzes and are polished with the point of a boar's tusk (*i kari ni kumete*). The tusk is highly valued private property inherited from father to son.

There are several types of wooden bowls, and each type is made in several sizes.

Figure 9.—Types of *tanoa* rim profiles: a, *tanoa ntchina;* b, *sese ni tanoa* (type 1); c, *sese ni tanoa* (type 2).

The *tanoa ntchina* (fig. 10, *a*) is a round, gracefully curved bowl with inverted, shallow, dome-shaped body set on four strong, tapering legs. The rim is circular with convex upper surface. It forms an unbroken curve outward from the side walls (fig. 9, *a*). Between two legs is a perforated, V-shaped lug (*ndalingana*) by which the bowl is suspended with sennit. A section of a trunk of greenheart is split vertically down the center, each half furnishing material for one bowl. The surface where the split occurred is leveled with an adz. The carpenter, using two sticks as a gauge, traces with a sharp point an inner and an outer circle on the smooth surface to mark the edge of the rim and the cavity of the bowl. He then marks the position of the legs just inside the curve of the rim. He carves out the bowl with small adzes and polishes it with a boar's tusk. The *tanoa ntchina* is used as a kava bowl. The natives agree that it is an old Fijian type.

The *sese ni tanoa* is a round bowl with four legs and a V-shaped lug. It has a deeper cavity than the *tanoa ntchina* and differs from it in the curve of the rim. There are two types of *sese ni tanoa*. The rim of type 1 (fig. 9, *b*) in this study, is definitely bent outward. It forms an angle of almost ninety degrees with the side walls. The upper surface of the rim is flat. The rim of type 2 (fig. 9, *c*) in this study, extends upward to a straight edge (fig. 10, *b*). The legs of the *sese ni tanoa* are slightly more cylindrical and more

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

415
322
[77]

clumsy than those of the *tanoa ntchina*. The *sese ni tanoa* is used as a kava bowl also.

The *tanoa ntchina* and the *sese ni tanoa* are occasionally made with six or eight legs. Multiple-legged bowls are said to have been introduced into Lau by the *lemaki* carpenters.

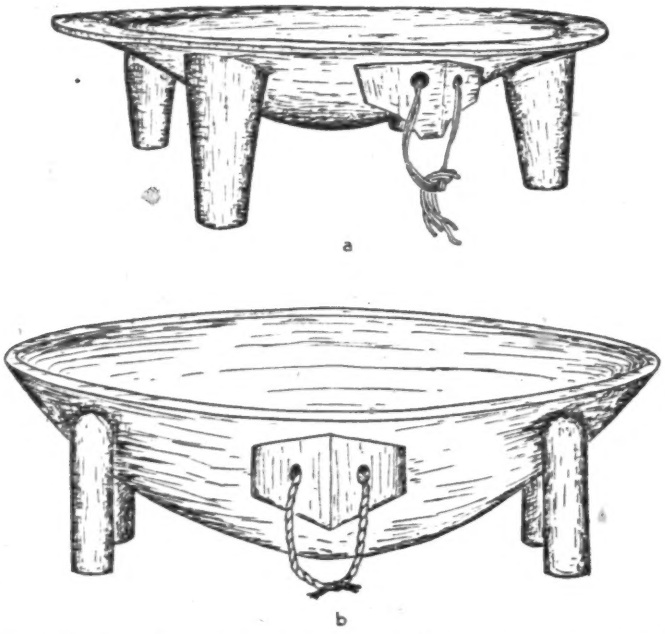


FIGURE 10.—Kava bowls: a, *tanoa ntchina* type from Kambara (B6918), made of greenheart, diameter 78 cm., leg 18.5 cm. long; b, *sese ni tanoa* (type 2), diameter 48 cm., leg 16 cm. long.

The *vakalofau* differs from the *sese ni tanoa* type 2 in that the cavity at the rim is elliptical and not round. The *vakalofau* also has a deep cavity and four cylindrical legs. It is used as a container for food or coconut oil.

The *sendre* is a round bowl with flat base and usually without legs. In some *sendre* the base forms a definite angle with the side walls. The rim either extends upward to a straight edge or curves slightly outward. The rim of a *sendre* seen on Ongea was incised with a simple geometric design (fig. 11). This type of bowl is made without a lug. A small *sendre (sendre lailai)*, 60 cm. or less in diameter at the rim, is used as a food bowl and occasionally

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

415
322

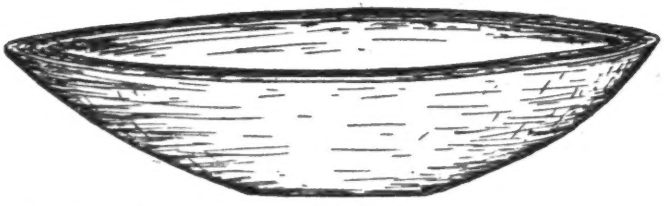
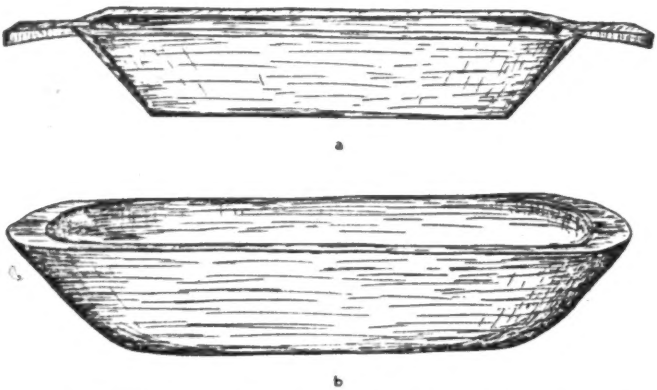


FIGURE 11.—Wooden bowl, *sendre lailai* type, with incised design on rim.

as a kava bowl. A large *sendre (sendre levu)*, used for storing coconut oil, has four knob legs at the base and two knob handles, which extend outward from opposite sides of the rim. Many *sendre* were seen on Ongea but none on Fulanga.

The *vonu* (turtle) is an elliptical bowl, shaped like a turtle, with four legs and a V-shaped lug which forms the turtle's head. It is used as a container for food or on informal occasions for kava. The *vonu* type of bowl is not popular and is said to have been recently introduced into Lau.

[117]



a

b

FIGURE 12.—Wooden oil bowl, *papasia* type: a, 150 cm. long, 52 cm. wide, walls 1.5 cm. thick; b, (B7938), 58 cm. long, 39 cm. wide, walls 1 cm. thick.

The *papasia* (fig. 12) is an elliptical bowl, rectangular or sectagonal at the rim. Large *papasia* often have two handles, one at each end, which jut either outward or inward. Bowls of this type were used for storing coconut oil paid in large quantities as taxes to the high chief at Lakemba under Tongan rule. They are now used as oil or food bowls.

The *i vakatoka* is a large, deep, flat-based tub (fig. 13). The cavity is four-sided with rounded corners and is almost square at the rim. Frequently

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

415 this type of bowl has four knob handles which project outward at the
322 corners of the rim. It is used as a wash bowl, especially for babies.

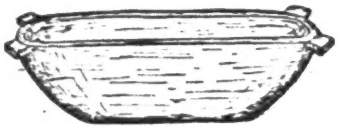


FIGURE 13.—Wooden tub, *i vakatoka* type, 96 cm. long, 73 cm. wide, 26 cm. deep, walls 1-2 cm. thick.

The *i sovasova* is a fish board of elliptical or rectangular form, used as a platter upon which to carve large fish. It is cut from a solid section of the root of the *mbau* or from *makota* or greenheart. Fish boards are usually fairly flat with a slight rim at least 1 cm. high.

HEADRESTS

352 Headrests (*kali*) of several types are made in Lau, especially in Muanai-
322 thake village on Fulanga. Generally only the highest ranking member of each household owns a headrest.

Informants say that the *kali thinggi* (fig. 14, *b*) is an old type of headrest. It is made of *mbau* or occasionally of greenheart, in three pieces—two legs

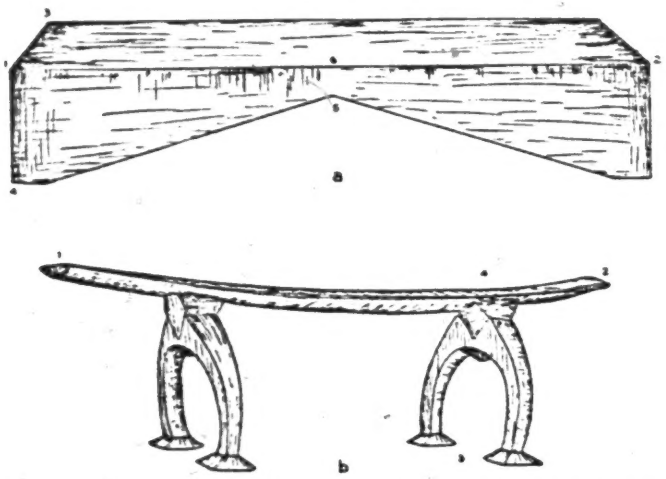


FIGURE 14.—Headrests: a, *tchiki* type, 1-2, 43 cm.; 1-3, 8 cm.; 1-4, 8 cm.; 5-6, 2 cm. b, *kali thinggi* type (B5234) made of greenheart, 1-2, 44 cm.; 3-4, 13 cm.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

and a head piece—fitted together and tied with sennit. Usually this type of headrest is carefully made and highly polished. The natives say that formerly headrests of similar shape were made in one piece and called *sauthokδ*.

The *hahapo* is a Tongan type of headrest (*fafapo* in Tonga) made of a single piece of *mbau* wood (fig. 15 *a, b*). It is distinguished by its fine long curves and delicate structure.

Roughly finished blocks of wood (*tchiki* or *tekitcki*) are frequently used as headrests (fig. 14, *a*).

A section of bamboo, about 35 cm. long, with two legs of greenheart attached by means of sennit, is called *kali nduzu*. This type of headrest is imported from Viti Levu, inasmuch as large bamboo does not grow in southern Lau.

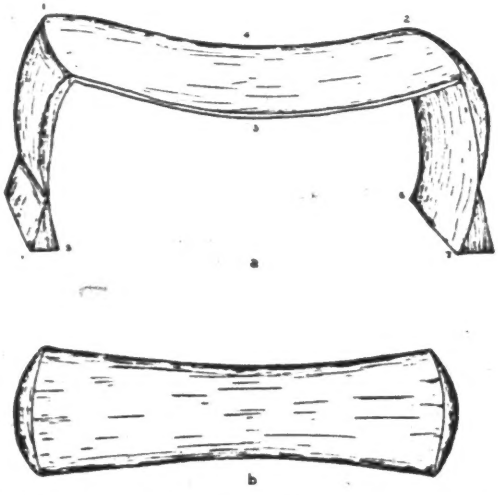


FIGURE 15.—Headrest, *hahapo* type. **a**, side view, 1-2, 30 cm.; 1-3, 9.5 cm.; 3-5, 12.5 cm.; 6-7, 10.5 cm.; 3-4, 7 cm. **b**, view from above.

MUSICAL INSTRUMENTS

An important and very specialized craft in southern Lau is the making of large wooden slit-gongs (*lali*). They are made of a boat-shaped section of greenheart, hollowed out and with an open slot on one side. They are struck on the outside with a pair of wooden beaters. Slit-gongs are made and played in pairs, one large and one small. Two or more pairs are placed at intervals in the village. They are played by youths or men to mark village activities. Each ceremony—such as a funeral procession, the lifting of the

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
*Kambara

322 534 mourning tabu, or the call to service in the mission church—has its stylized gong beat (fig. 4).

The natives are sensitive to the quality of gong tones, and full, round tones are much admired. A good gong maker is known throughout the group, and his gongs are recognized by their shape and sound. Namuka became the center of the gong industry in Christian times through the gong maker, Metui of Mbutolu clan. The natives believe that Metui came from Kambara. Slit-gongs from Namuka are in demand all over Lau and on Viti Levu. Today most of the men of Undu, Kambara, know how to make gongs, but only one or two men are really skillful.

Dance gongs (*lali ni meke*), also called *vakamalolo* gongs (*lali ni vakamalolo*), are also made on Namuka. This gong consists of a small canoe-shaped block of greenheart about 1 meter long, with a small rectangular opening on the flat or upper side. The true drum or membranaphone is absent in Lau.

The natives say that formerly panpipes (*nduvu soro*) were made on Kambara. They consisted of five or six pieces of bamboo of equal diameter and various lengths, tied together with hibiscus twist.

Nose flutes (*nduvu tavu*) were also made. They consisted of a length of bamboo about 35 cm. long and 5 cm. in diameter with 4 holes cut in the bamboo. The flute was played through the nose.

KAVA CUP

322 415 272 The kava cup (*mbilo ni yanggona*) is made by men from the pointed end of a ripe coconut. The shell is scraped thin from the point outward with a shell or a piece of glass so that the point is emphasized and the striations are visible. It is polished inside and out and is rubbed with oil. Kava cups are occasionally made of greenheart.

WEAPONS

322 411 The most important weapons in Lau were the club (*i malungu*), the spear (*moto*), the bow (*ndakai tchitchi*), and the sling (*i rambo*).

Clubs were made by specialists, called *matai ni malungu*, mainly of *thau* (*Casuarina nodiflora*) wood, carved with designs which were accentuated with lime. Many different types of clubs were used. Those known to informants were: *totokia, kiekickavu, nggato, ndondonu, thulathula, malungu ni paki, linga ni marama,* and *manda*. There were also throwing clubs called *i kolo* and short clubs with thin handles and thick heads called *mbowai*, used for hand to hand conflict.

Spears were made by specialists, called *matai ni moto*. One-pointed spears were called *moto* and multi-pointed spears were called *saisai*. An effective

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

type of spear, called *tavaiongea* (cut on Ongea) was made on Ongea of *mbau* barbed with points of greenheart. The following description of a *tavaiongea* spear, formerly belonging to the chief of Fulanga, was obtained from an informant in Muanaithake.

> The shaft of the spear, of greenheart or *mbau* wood, was about 4 meters long. It had two very fine, strong points each about 15 cm. long, made of the tail of the *vai* fish. They were fitted to the wooden point of the spear shaft and tied securely with very fine black sennit (*mangimangi matai lalai ai lawa ni moto*), which was wrapped around the spear from the pointed end to the middle of the shaft. Above the points, secured to the shaft in the sennit, were six sharp barbs made of the same wood as the spear.

Ongea men say, however, that the *tavaiongea* did not have a point of bone.

None of the old men questioned had seen a bow and arrow, but they had heard that the bow was formerly made of mangrove, *moli* (trees of the *Citrus* group of Rutaceae), or *mbau* and tied with sennit. The arrow was made of a single piece of *mbau* or greenheart.

Exact information regarding the sling could not be obtained. Slingstones were unworked. No slingstones of baked clay were found.

Baskets

Baskets (*kato*) are made of plaited coconut leaflets. The most common type is the *kato mbolambola* made and used mainly by men for carrying raw and cooked food. The type is common in western Polynesia. It is called *'ato fili tasi* in Samoa and has been described by Buck (2, pp. 189-194, figs. 97-99, pls. 12, *B* and 13, *A-D*). Other coconut-leaf baskets made by men are the *kato musu* and the *kato vuni* used as food containers.

WOMEN'S CRAFTS

Barkcloth

DISTRIBUTION OF THE CRAFT

The distribution of tapa making in Lau depends on the quality of the local paper mulberry and on the presence of tapa making specialists, women who belong to certain clans and hand down their art and tools to their daughters. Paper mulberry is found on every island, but the best quality for making tapa is grown only on Namuka and Mothe, the tapa making centers of southern Lau. However, of the six islands studied, tapa is made also on the island of Kambara.

Southern Lau and Lakemba are known for the type of tapa made into long sheets, called *ngatu*. This is an acceptable gift in any presentation ceremony and especially in demand as tribute to the high chief at Lakemba. It is highly prized throughout Fiji. Barkcloth in Lau is made into sheets according to two methods which have been called in this study the Fijian and

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

volcanic island of Lakemba, home of the high chief of Lau, far out of sight to the north. Visible between Komo and Namuka is the fertile volcanic island of Mothe, the point of departure of canoes for the Tongan archipelago, 400 miles to the east. Visible to the east is the uninhabited Yangasa cluster of islets, and to the southeast Fulanga and Ongea, all of forested limestone formation. Out of sight still farther to the south lie Vatoa and Ono, the southernmost islands in the Lau group.

Kambarans have relatives on most of these islands, as well as on the Moala group to the west, and in the Fijian capital city of Suva. These kinship ties demark the boundaries of their physical world. Only within the limits of this world, among their relatives, are they at home.

Kambara is called the "cave of wealth"[1] on account of her forests of hardwood. The most valued hardwood is greenheart of India (*Intsia bijuga*) used for making sailing canoes and other woodwork. Although the finest greenheart is found on Kambara, it grows well also on the neighboring islands of Wangava, Fulanga, and Ongea, but nowhere else in Fiji or Tonga. Based upon this natural monopoly, a famous woodcraft industry has developed in southern Lau. The group formerly supplied Fiji and Tonga with fast and powerful large double war canoes, and still provides many parts of Fiji with picturesque mat-sailed canoes, used extensively on inter-island voyages, and with shining carved wooden bowls, gongs and headrests.

In spite of forest resources, Kambara, Fulanga and Ongea are known in Fiji as "famine isles" on account of the dearth of arable land. The limestone base of these three islands, and of Wangava and Yangasa as well, has not decomposed sufficiently to form good garden land, and pockets of arable soil are scarce and shallow. Gardening, the usual basis of subsistence in Lau, must be supplemented in the famine group

[1] "Nggara-ni-tambua": literally whale's tooth cave, for the ivory tooth of the sperm whale represents the highest value in Lau.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

231 legged, razor backed Oceanic type which could undoubtedly be improved by the infusion of new blood.

322 335 We have considered some methods by which the available food resources may be developed. Let us turn to native craftsmanship. The crafts for which southern Lau has been famous are canoe building, woodwork, and the making of barkcloth, mats, and perfumed oil. All these crafts are very much alive in Lau today, but an increase in the quantity and to some extent also the quality of production would not only add zest to the economic life but would greatly benefit the individual craftsman. The famine islands have an exclusive monopoly on woodcrafts dependent on greenheart because this hardwood grows well nowhere else in Fiji or Tonga. The making of canoes is particularly important because of the communal effort and series of feasts which mark each step in the process, and also because canoes provide the transportation which makes native inter-island trade possible. The woodcrafts are controlled by hereditary carpenters who have learned their skill from relatives in their hereditary carpenter clans. On Kambara, the main woodcraft island, there are two such carpenter clans (called Matai Lemaki and Matai Sau), each with its own history, traditions, and standards of craftsmanship. These clans are headed by able and intelligent men, Tatchini of Tanggu and Tandu of Undu. If these two master craftsmen would cooperate by urging more youths to learn the craft, by raising the standards of workmanship which have slumped in recent years, and by encouraging pride in individual creation, the woodcrafts on Kambara would be stimulated.

000 However, still more important to the economic life would be the increased production of barkcloth, mats, and perfumed oil, which are valuable articles of native trade made by the women. The quality of these articles from southern Lau, especially barkcloth, is still high, and they are in demand for every large ceremonial exchange honoring a high chief in Fiji. In recent years the women of Lau have had far less work than

7: Thompson E-5 (1933-1934) 1938
OQ6 Lau OQ6

ADZES FROM THE LAU ISLANDS, FIJI.[1]

BY LAURA THOMPSON, Ph.D., HONOLULU.

439 396 824 322 DURING the 18th and 19th centuries the southern Lau islands, located between Fiji and Tonga, were the centre of the canoe-building industry for the whole of Fiji, and the Tonga islands as well. The valuable greenheart of India, a hardwood called *vesi* (*Intsia bijuga* [Colebr.] Ktze.) grows well on the islands of Kambara, Fulanga, Ongea, and Wangava, and it is found nowhere else in Fiji or in Tonga. Moreover other hardwoods such as *mbau* (probably *Pittosporum Brakenridgei*) also grow well on the densely-forested plateaus of the limestone islands of southern Lau. Hence in these islands is found a development of carpentry and a specialization in woodcrafts outstanding in western Polynesia, and the Lauans are known throughout the area for the superiority of the materials and the execution of their woodwork. Besides large canoes, they produce a variety of wooden bowls, gongs, headrests, digging-sticks, and houseposts. Formerly they made clubs and spears as well.

396 439 174 The procuring of hardwoods was largely responsible for the interest of the Tongans in the Lau islands, especially in the 18th and 19th centuries. Tongan chiefs sent their own carpenters and assistants to southern Lau to build large, double war-canoes and often went themselves to supervise the work, which required at least two years for completion. Trade flourished between the Lauans and the Tongans, and

[114]

[1]The following description is based on a study of 44 specimens from the southern Lau islands, Fiji, in the Bernice P. Bishop Museum, Honolulu. I wish to thank Dr. Harry S. Ladd for indentification of stone specimens, Dr. A. C. Smith and Dr. Harold St. John for indentification of native plant-names, and Mr. Kenneth P. Emory for criticism of this study. This study is part of the results of a field trip to the Lau islands in 1933-34, made possible by a Bernice P. Bishop Museum fellowship.

[p. 9?]
(pp 1-96 not processed]

7: Thompson E-5 (1933-1934)1938
OQ6 Lau OQ6

the colonies of Tongans which sprang up in Lau had a marked effect upon the Lauan culture and race.[2]

The use of hardwood and the high development of carpentry account for the large number and range in size of the cutting-implements found in southern Lau.

Blades of stone and shell are no longer used as cutting-implements in Lau. They have been replaced by metal tools, hafted according to the old patterns, but many old implements are found in archaeological sites. Some are used today by the natives for *ivi* (*Inocarpus edulis* Forst.) nut-crackers or earth oven-stones.

Most of the stone cutting-implements are carefully made of selected, fine-grained basalt. They have been either pecked or chipped into shape, and all surfaces have been ground, and occasionally polished. A few specimens are composed of resistant sandstone, which is almost quartzite. All basalt implements found on the limestone islands such as Fulanga, Ongea, Wangava, and Namuka, have been imported from volcanic islands, probably chiefly from Komo, Lakemba, and Kambara (composed of limestone with a volcanic outcrop).

Stone Adzes[3]

The stone adzes have been classified according to cross-section into four types:— circular, elliptical, trapezoidal, and rectangular.

Circular Type

Fusiform adzes with circular cross-section are grouped as the circular type. (See Pl. A, 1 and fig. 1). There are a large number of adzes of this type in the collection. They narrow toward the pole, which is slightly flattened, and toward the edge, which is slightly curved and narrow, except when the adze has been worn down by sharpening of both

[2]For further information concerning the Tongans in Lau see my "Kulturgeschichte der Lauinseln (Fidschi gruppe)," *Archiv fiir Anthropologie* vol. 76, 1937.

[3]The terminology used in this study follows Buck, Emory, Skinner, and Stokes, "Terminology for ground stone cutting-implements in Polynesia," *Journal of the Polynesian Society*, vol. 39, no. 2, 1930.

PRELIMINARY REPORT ON THE LAU GROUP, FIJI.

by E. H. Bryan, Jr.

(Whitney South Sea Bird Expedition, July to October, 1924.)

Introduction.

101 [131] The Lau or Eastern Group, of Fiji, consists of about 40 islands or clusters of islets and numerous reefs, extending from S.16° 40' to S. 19° 15' and from 178° 20' W. to 179° 30' W. It constitutes [648] a frontier between Fiji and Tonga, and has in past years been the 144 scene of numerous invasions from the latter group. On several of the islands the Tongan strain is quite noticeable. The majority of 231 the islands are inhabited by an industrious people, who live on 241 362 fish, pigs, fowl, and yams, sweet potatoes, taro, and manioc and 245 bananas, which they raise extensively for local consumption. The main product of the islands is copra which is dried in quantity from the extensive groves of coconut palms. Many of the men are ● 322 skillful carvers, making attractive yaqona (yang-gona) bowls, combs, clubs, wooden pillows, and canoes. The women weave mats from the 285 leaves of the Pandanus, and beat out the sap wood of the paper 287 824 mulberry (Broussonetia papyrifera) into a bark cloth called masi, the process being called samusamu.

133 There are three types of islands in Lau, as follows: limestone, volcanic, and a combination of both. Portions of some of the islands are sandstone, but no island is completely made up of this material. The types are so distinctive that they may be identified at a glance.

The limestone islands are exceedingly rough. The material is upraised coral reef. Their surface has been eroded into sharp ridges or hummocks separating deep pot-holes with jagged-faces. The coast line includes deep bays, rugged cliffs and isolated rocks; all typically under-cut at the water's edge. This gives the smaller

[ONGEA ISLANDS]

13 From the latter[1] a good trail leads across the central flat to the [987] village. The bay on the south side of Ongea Levu is too shallow for vessels larger than small cutters to enter.

317 There is no fresh water other than rainwater which is caught and stored in a cement cistern at the village.

136 No wild animals other than rats, lizards and snakes occur on these islands. There is a large green lizard called "vokai" by the natives, and one (perhaps two) species of gray-brown snakes. The natives report wild goats, but neither they nor their tracks were seen..

361 [16] 241 All the inhabitants, about 100 in number, live in the village on Ongea Levu, but they cultivate considerable areas on both Levu and Ndriti. The principal products raised are manioc, sweet potato,

245 yams, taro and bananas. The coconut groves are not so extensive as the area of the islands would permit, but they apparently produce sufficient copra to supply the humble wants of the natives.

181 144 320 285 287 231 The people are industrious and fairly intelligent despite their isolation. There is a more or less distinct Tongan cast. Wood carving, mat weaving and tapa beating are carried on to some extent, and numbers of canoes are cut in the thick woods. Pigs and a few fowl are raised, and dogs are kept as pets.

[1] [i.e.--anchorage on the west side of Ongea Levu. --analyst]

[FULANGA I]

312 Water is available only at the villages where rainwater is caught and stored in cement tanks.

13 The limestone hills are thickly covered with the usual lowland forest. The flats on both sides support extensive groves of coconut palms and cultivated areas. Mangrove thickets border the S.W. side of the lagoon.

The animals include birds, rats, lizards and probably snakes, although none of the latter were seen, except the banded water snake. [231] The natives have domestic fowls, pigs and dogs. Mosquitoes present.

361 There are three small villages on Fulanga. Muanaithake [161] and Muanaira are close together on the south ocean side. The former has a population of about 200, living in 40 houses; the latter is much smaller, about a dozen houses and 40 inhabitants. Naividamu 487 is situated on the N.W. arm, on the lagoon side. It has a population of 64, living in a dozen huts. The three villages are connected by a good path.

181 The people appear prosperous and fairly industrious. The women 462 catch fish and dive for shell fish and oysters within the lagoon. The [226] men do the reef fishing and cultivate the fields. Canoe making and 241 some carving is done, and the women weave mats and beat out masi (tapa). [310] 385 Some little copra is cut and shipped and the usual crops of sweet [287] potatoes, yams, manioc and bananas are grown, the latter for local 295 consumption only. 241

[p. 16]

13 [361] 5. NAMUKA-I-LAU lies about 8 miles N.W. of the Yangasa Cluster. (Village: S.16° 51', 178° 58' W.)It is rectangular in shape, a little over 4 miles long by 1 broad, and composed of coral limestone. A barrier reef, reduced to a chain of coral heads on the N.W., surrounds the island. On the north side of the island a rough ridge of upraised coral limestone rises abruptly from the sea to a height of 260 feet, and on the S.W. there is a short ridge up to 240 feet high. [361] The village is located on a large bay facing the south, and another sandy bay is located at the west end. Each contains two small islets. The interior is a flat covered with extensive groves of coconut palms and cultivated areas. Along the ridges and at each end is lowland forest. There is a small marsh near the village.

The south bay is shallow and inaccessable. Good anchorage may be had within the reef off the north side. A trail leads over the [487] ridge from a landing situated half way between the highest peak (260') and a more conspicuous double peak (210'), near a coconut grove. [312] Rainwater is caught and stored at the village.

No land snakes, but water snakes are to be found occasionally on the rough coral beaches. Rats, hermit crabs and lizards are present. Mosquitoes and dragonflies ~~xxxxxxx~~ numerous.

361 161 The village is of moderate size, with over 50 houses and a population of about 216. The inhabitants are industrious and prosperous 181 245 241 177 287 322 366 cutting a large amount of copra and farming extensive cultivated areas. There is a Chinese store. There is considerable beating of masi (tapa), but very little carving.

[p. 23]

[ONEATA I]

361 certainly more than the reported 25 houses. Makuiloa is much smaller,
[61] with 21 houses and 85 people. There is a store at each village,
366 Chinese at Wainggori, Japanese at Makuiloa. The people seemed
177 friendly, courteous, generous and sincerely religious. There was a
181 noticeable Tongan element.
194

Quite a little agriculture is carried on by the natives, good
241 corn (maize) being raised in addition to the usual sweet potatoes,
181 yams, manioc, taro, bananas, and pumpkins. The people are prosper-
285 ous and industrious. Some little mat weaving, masi (tapa) beating,
287 and wood carving is done.
322

[p. 29]

[KAMBARA I.]

361 [161] of the four, on the east side, a little north of the middle, with 150 residents. A trail leads across the basin from the latter to the
487 241 garden areas, which seem to be cultivated jointly by the people of the three northern villages.

With the extensive timber at hand, the natives of Kambara have
396 322 long been noted for their canoe and boat building as well as for various kinds of carving.

13 This is the largest of the dominately limestone islands and would be well worth concentrated collecting.

[p. 35]